Fitz-Harys's *Laſt Sham detected*: Or, *A Vindication of His Sacred Majeſty from thoſe foul Aſperſions caſt upon him by that impudent Libel called*, Fitz-Harys's laſt Confeſſion, left under his own Hand, and publiſhed by Dr. *Hawkins*.

By a truly Loyal Subject.

BIBLIOTHECA

Hora mortis, hora veritatis, is an uſual Saying, and the Product of a Chriſtian Charity, preſuming all Men to be Men, and to have knowledge of an Eternal State, and ſome dread of God upon their Souls: but it faileth in ſeveral Caſes. 1. Where Perſons in that hour have no juſt uſe of their Reaſon; and ſo ſpeak they know not what. 2. Where the Perſon is not ſure of his Death, but is muzzled up in an hope of Life, if he will ſpeak to ſuch a ſenſe. 3. Where the Perſon is ignorant, or Atheiſtical; either not knowing. or not believing an Eternal State. Or, 4. Where the Party, though believing an Eternal State, yet is perſuaded, that the neareſt way to it is by ſpeaking falſe, to ſave the Repute of a *Sham-Religion*, into which he hath been Baptized, and in which he hath lived. In the firſt Caſe, the ſame Reaſon that alloweth no great Credit to be given to one *mad* or *drunk*, in his Fits, while he liveth, will alſo diſcharge our Charity for giving their Dying Words no more credit. The Reaſon for the ſecond is as plain, becauſe the onely Reaſon of Mens charitable Preſumption in that Caſe, is our fancy of the Perſons Apprehenſion, that he is preſently going before the Tribunal of the juſt Judge of the whole Earth, who hath told us, that all *Liars ſhall go into the Lake which burns with Fire and Brimſtone*. Now he who hath no ſuch Apprehenſion, hath no more credit due to his Words dying, than when he was living: nay, ſo much leſs, as he valueth Life, which he hopes may be prolonged by Lying. For the third, whoſo conſidereth, that the Reaſon why Charity directs more credit to the Words of a dying than of a living Man, is, becauſe it preſumes a Chriſtian, poſſeſſed with the belief of an Immortal State, and Eternity, and of the truth of Holy Writ, will without difficulty underſtand why the Words of a dying Man, that either doth not know, or, though he hath heard ſuch things, yet accounteth them *Romantique*, deſerve no more credit than they had due to them when the Perſon was at furtheſt diſtance from his Latter-end; eſpecially if he ſuffereth as a Malefactor: for though it may be he either knoweth not or believeth not that he hath an Immortal Soul, capable of eternal Happineſs or Miſery, yet he cannot but know that his Repute will out-live him, and when he is dead he will be yet ſpoken of, and his Relations alſo will be a little concerned in the Worlds Diſcourſes of him, may juſtly be preſumed, not knowing of any inconvenience from falſe Diſcourſes tending to that end, to lie for his and his Families and Friends Reputation. And in the fourth Caſe it is as plain, abſtracting a Man to believe an Eternity, and the Immortallity of the Soul in Bliſs or Miſery; yet if he believeth that the neareſt way in his State to that Bliſs, is to *tell Lies* for the Glory of God, (as he is perſuaded), to uphold the Reputation of the Church (the onely true Apoſtolick Church), and the true *Catholick Religion*, he hath all the reaſon in the World, and it is a great piece of his Religion, to die with a Lie in his Mouth; that is, an highly *officious Lie*; and ſo far from guilt, that it becometh meritorious. The third of theſe is the Caſe of too many who are no profeſt *Papiſts*. Some ſcores die by the Hand of the Executioner every year, boldly denying what muſt be true, or double the number of them (not tainted with any ill Repute) muſt be perjured; and an eaſie Judgment will determine, That a double or treble number of Perſons, of known Integrity, are rather to be believed upon their Oaths, than half or a third part of that number are, who have been ignorant and Atheiſtical Perſons (of no repute) during the time of their Lives, dying without any ſenſe of their other Sins, or due knowledge of the Principles of Religion; which hath put me into ſome admiration of the Credulity of ſome amongſt us, who will ſo often ſay of Perſons profeſſing our own Religion, (though they have died denying the Fact for which they have died) *Doubtleſs they were guilty, whatever they ſaid at the Gallows*; that they ſhould ſo eaſily credit *Papiſts dying Words*, contrary to the moſt evident proof; eſpecially conſidering, that by the Principles of *Popery*, and the Determination of the generality of their *Directors of Conſciences*, Papiſts may tell Lies in an hundred Caſes, and in ſome Caſes ought to do it; which is directly contrary to all the Principles of that Religion which *Proteſtants* profeſs. The fourth is the *Caſe of Papiſts*, who do not onely judge that *jocoſe Lies* are no Sins, and *officious Lies* (to ſave themſelves, without wronging others) but *venial Sins*; but *pernicious Lies* alſo, ſuch as are *to the injury of others*, and the *violation of Juſtice*, in many Caſes, either *not Sins*, or *very little ones*, attoned preſently by Confeſſion; as, in caſe they do not tend to *ſome notable damage of others*; of which I hope their Prieſts muſt be *Judges*. He who will read in *Engliſh* what their Divines ſay in this Caſe, may find it in a Book called *The Practical Divinity of Papiſts*, p. 248, 249, &c. And if any deſire to have it from the Pens of their Divines themſelves, he ſhall find them there quoted to his full ſatisfaction. And if it be *meritorious to lie for the Catholick Cauſe*, *Lying* with them *in their hour of death*, for the *Credit of their Church* or *pretended Religion*, is plainly the neareſt way the Malefactors of that Religion can take to go to Heaven. But yet when any of theſe Perſons tell or write Lies, at ſuch a diſtance from the hour of their Death, that they have time to *make Confeſſion* and take *Abſolution*, according to their Religious Principles, *they are as innocent as the Child unborn*. So that I confeſs I have not been much affected with the Writings, or pretended Writings, or Speeches of Men of this Religion, ſome ſhort time before their Death, or in their dying hour; and have had a great temptation upon me to think, that thoſe *Proteſtants* who have been moved at them, have been very ignorant of their Principles, or at beſt too much Inclinable to their Religion; they would never elſe at that rate *defame their own Religion*, by denying or

queſtioning the truth of what hath been ſaid by thoſe who have been bred and lived in the Profeſſion of it, and credited the *Romiſh Religion*, by a credulity of any thing the Profeſſors of that ſay, becauſe (forſooth) they are Dying Words; as if *Proteſtants* might (I am ſure by their Principles they may not) die with Lies in their Mouths; but Papiſts (who by their Principles may, and perhaps ought) may not do the ſame. But amongſt all the moſt notorious *Shams* of this nature, there hath been none ſo *groſs* and *impudent* as that which we have in a late Pamphlet entituled, *The Confeſſion of* Edward Fitz-Harys *Eſq; written with his own Hand, and delivered to Dr.* Hawkins *Miniſter in the Tower, 7. July, 1681. being the day of his Execution.*

I muſt confeſs, I have often wondred that the *Magiſtrates* of this *Noble City*, being Men of ſo great *Loyalty* and *Integrity*, and who have lately been reflected on for ſuffering *Pamphlets* with ill Reflexions to His Majeſty to be printed and ſold, have not before this time bound over to the Seſſions the *Publiſhers* of that impudent Pamphlet, which reflects upon His Majeſty to a degree beyond any Pamphlet that I have met with, and ſuch a one as no *good Subject* ought to have patience for. For, conſidering that the *Trial* and *Execution* of that wretched *Villain* were both directed by His Majeſty, he muſt have entertained moſt vile Thoughts of His Majeſty, that can believe *Fitz-Harys*, ſaying, ——— *As to the Crimes for which I die, I was no further concerned in the Libel, than as* EMPLOYED *to give the King notice of what Libels and other Accuſations were againſt him; and to this intent, and no other, I endeavoured to get this Libel.* This he repeats again in his Speech at his Execution; and he further tells the Reader, Mrs. *Wall* was ſhe by whoſe Hands he conveyed ſuch Libels, and he was taken with this Libel while he was going to my Lord *Clarendon* or *Hyde*. Can any who hath one dram in him either of *Loyalty* or *Reaſon*, believe this? And will not all the World both admire the *Loyalty*, *Reaſon*, or *Policy* of him who was the *Man-Midwife* to this *ſpurious Pamphlet*, and the *Sponſor* for it too?

After ſuch an avowed Piece of Villany and Falſhood as this, is it at all to be admired, that he ſaith againſt my Lord *Howard*, or indeed any other? All which may be reaſonably preſumed as true, as that *he had no other concern in the Libel* than what he mentioneth: for, if he had *no concern* in the firſt compoſing of it, or adding to it, or diſperſing of it, they muſt have ſtrange Apprehenſions of their Sovereign, that will think he ſhould for a Piece of *Loyalty* and *Service*, direct this Man's *Tryal* and *Execution*. He who can believe this, may eaſily believe what he ſaith elſe, which cannot reaſonably be thought to be more true than this idle and ſcandalous Story, having as much, yea more, the *Emphaſis* of *Dying Words* (for it is repeated at his Execution again) than any thing elſe he ſaid. But it is evident, that he who drew up that Paper, had a thouſand times more regard to the *Reputation* of a *Roman Catholick*, and the Reputation of the Church and Religion of *Rome*, than to the Reputation and *Honour* of His *Sacred Majeſty*, His moſt *Honourable Council*, and the *Reverend Judges*: And thoſe that publiſh or vouch it, fall not much leſs under the ſame ſuſpicion.

What *Everard* is, or what Parts he hath to fit him to draw Libels, I cannot tell; but it is not probable that the *King*, or His *Honourable Council*, or His *Judges*, believed a word of what he ſaith, *That he had the Libel from Everard*; for then *Everard*, inſtead of being pardoned, and uſed as a Witneſs, had doubtleſs been indicted and proſecuted as the Principal, in as foul a piece of *Villany* as ever was acted upon an *Engliſh Theatre*. For it had been the higheſt Injuſtice imaginable, to have proceeded ſo ſeverely againſt an Acceſſary, (yea, no Acceſſary, if what he ſaid before of his *Employ* be true) and to have let the *Principal* go free.

For what he ſaith of my Lord *Howard*, I ſhall leave it to time to diſcover the truth or falſhood of it; but it is all prefaced with ſuch an apparent Lie as he had juſt before told about the Libel, and his onely concern in it. Admit my Lord *Howard* had had or known of ſuch a Deſign as he mentions, it is hard to imagine what could move him to communicate it to ſuch a Fellow, who as he lived upon others Trenchers, and was not likely to have advantaged it by his Purſe; ſo having never riſen higher in Military Affairs than an ordinary *Captain* or *Enſign* (in which Employ his famous Military Exploits are yet to be made known to the World too) it is as hard to conceive how he could advantage it by his Arms or Intereſt; ſo as we that live abroad in the World cannot fancy my Lord *Howard* ſhould communicate ſuch things to him, unleſs his Lordſhip had a mind to capacitate a Witneſs or two to take away his Life, of which I never heard that his Lordſhip had reaſon to be weary.

His next Paragraph ſufficiently reflects upon our two Sheriffs. Men known to all the City to be Men of *Integrity* and *Truth*: He ſaith they came to him in *Newgate* (that is, *March* 13. for after that they ſaw him not, he was the next day removed to the *Tower*,) he ſaith. *They told him that he was to be tried within three or four days* [that muſt be at furtheſt by *March* 14.] *That the People would Proſecute him, and the Parliament would Impeach him.* Within a few Lines after, he ſaith, *The Sheriffs brought inſtructions, which they ſaid came from the Lords and Commons, who met that day in order to Addreſs to the King on his behalf, if he ſhould confirm the Inſtructions.* *Fitz-Harys* could not but know, that the Parliament was Proclaimed to meet at *Oxford*, *March* 21. The *Sheriffs* came to him the Tenth of *March*, to inform him he would be Tried by the Fourteenth of *March*, and that not at the Suit of the King (which might have been true), but at the *Proſecution of the People*, upon the Impeachment of the Commons, which could not poſſibly be till *March* 24, or 25. For they met but the 21. and two or three days muſt at leaſt be allowed them to ſwear their Members, and ſettle their Great Committees, before they could think of Impeachments. Now is it not likely that the Sheriffs ſhould tell him a Story which himſelf could not but know was impoſſible, and they muſt know was no leſs than a moſt impudent Lie?

In the next place he reflects upon our *Renowned Recorder*: He brings him in ſwearing, *Gods-wounds, what were you ever but a Rogue?* Let all who ever converſed with Sir *George* teſtifie, whether he be a Perſon ever uſed his Tongue to ſuch a Dialect: It is not very probable that his firſt Oath ſhould be *Gods-wounds*, eſpecially to a Priſoner, and upon no further Provocation than the Paper mentioneth.

The Integrity of Sir *Robert Clayton* and Sir *George Treby* is too well known, for any but *Papiſts* to believe they would either of them ſollicit or ſubborn Men againſt the Duke, and the Lords *Bellaſis*, *Arundel*, and *Powis*; beſides that Sir *George Treby* knew ſo much of what was depoſed before

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the Committee of Secreſie, that he could not but know, that againſt the Lords in the *Tower* there was no need of ſuch Arts for Witneſſes, more than againſt Lord *Stafford*, if his Conſcience would have diſpenſed with ſuch Villany.

But the impudent Author of that *Pamphlet* will not allow Sir *George* the Diſcretion of an ordinary Petti-Conſtable; for (if any body would believe him) either Sir *George*, or my Lord *Shaftſbury* (who, by the way, was not in *Newgate* with him) ſaid to him, *You know more of theſe Matters than any Man.* Then he addeth, *Sir George would have had me ſpeak to the Conſult, That the Duke was at it, the Lords* Arundel, Bellaſis, *and* Powis *were at it; you have ſeen them go to it at* St. Jameſes, *without doubt they were there: DO YOU BUT SAY IT, WE HAVE THOSE THAT WILL SWEAR IT.* Sir *George* is a Perſon not onely of known Integrity, but alſo Skill in the Laws, and is looked upon as a Perſon not ordinarily *verſed in Men.* Would any ſilly Conſtable of a Pariſh have ſpoken this Language to one that had been his Priſoner? Or was there ever any ſuch Intimacy betwixt *Fitz-Harys* and Sir *George*, as he could be preſumed to have thus expoſed his Honour and Reputation to him? Or could Sir *George* (had he been never ſo viciouſly diſpoſed) have ſuch a confidence in a Villain, who but a day or two before had been accuſed of *High-Treaſon* by Sir *William Waller*, &c? If ever the *Popiſh Faction* were infatuated in any thing, it certainly was in this, in publiſhing to the World a Story, which if any credulous Fool could imagine the leaſt truth in, yet a Man of the leaſt ſenſe muſt judge it to have ſuch degrees of improbability in it, as a known Lie might have expected an eaſier Credit to.

For what he ſaith next, retracting what he had ſaid about Sir *Edmondbury Godfrey*'s Murther, and the Earl of *Danby*, &c. it might have obtained ſome credit with ſome, had not it been known, that Sir *Edmondbury* was certainly murthered in *Somerſet-houſe*; and that beſides the abundant Evidence of certain Papiſts murthering him, it is moſt certain alſo, that thoſe of that Religion were thoſe who raiſed the Reports, *That he was alive, and gone to marry Mrs.* Offlet: Then, *That he was a melancholy Man, and had murthered himſelf*: And had they not lately found out one to witneſs *he cut him down*, with abundance of more Circumſtances of that nature? Though what Conſults and Deliberations were previous to it, I know not of any that diſcovered, till *Fitz-Harys* appear'd: And for his ſaying now, *He was put upon it*, he ſhould have done well to have ſaid by whom; for certain it is, that what he ſaid of this nature was in *Weſtminſter-hall*, *at his Arraignment*, many Weeks after the *Recorder*, or Sir *Robert Clayton*, or the *Sheriffs* had ſpoke to him. In his Examination before Sir *George Treby* and Sir *Robert Clayton*, 10 *March*, he ſaid no more than that *De Puy* told him, *That that Murther was conſulted at* Windſor: and that in *April*, 1680. *Kelly* told him at *Calais*, *That he was one of the Perſons concerned in the Murther, and that the ſame was done much in manner as* Prance *had related it.* After that time he could not be put upon it by any that went to him to *Newgate*.

For the Earl of *Danby*, beſides the Reflexion caſt upon him by the Narrative of Mr. *Chriſtopher Kirkby*, which tells us, That upon *Auguſt* 13. Mr. *Kirkby* preſented His Majeſty with the Firſt Diſcovery, brought him by Dr. *Tonge*, who referred Mr. *Kirkby* to the Earl of *Danby*, ordering Dr. *Tonge* and Mr. *Kirkby* to wait on the Earl the next Morning, *Auguſt* 14. which they did; but nothing was done in it, nor a Perſon apprehended of ſix Weeks after, and that upon another Information, given in to Sir *Edmondbury Godfrey*, *Sept.* 6. Sir *Edmondbury Godfrey* read not the Information, as appears by the Narrative, it having been Three Weeks before delivered to the Earl of *Danby*. *September* 28. (ſaith that Narrative) was the firſt time Sir *Edmondbury Godfrey* read the *Informations*, when alſo he took the Copy of them; then began the Proſecution, full Six Weeks after the Earl of *Danby* firſt had them: This begat in ſome, ſome hard thoughts of the *Earl*: but yet ſo free was the *Proteſtant Party* from charging the Earl of *Danby* with that Guilt, that when a Sheet of *Paper* came out, called, *Reflexions on the Earl of Danby*, with reference to that Murther, a *Vindication* of him from that Charge was alſo publiſhed, by him that put out Mr. *Kirkby*'s Narrative, and ordinarily ſold with it: many ſober Perſons apprehending, that the Deſign of that *Paper* reflecting on his *Lordſhip* was meerly *Popiſh*, that the *Papiſts* by it might throw on the *Earl* the *Odium* of that Murther. Though it was true, the Publiſher of that Paper ſeemed not to anſwer all that was in the *Paper of Reflexions*; for though it ſufficiently vindicates the *Earl* from any Capacity of *Concealment of Treaſon*, His *Majeſty* having had the firſt Information, and giving the *Earl* the *Informations* brought to him; yet others thought it did not vindicate him from the *Non-proſecution* of the *Informations* from *Auguſt* 14. to *Septemb.* 28. and not proſecuting it then until Sir *Edmondbury Godfrey* had received the ſame *Informations*, and given them in to the Council, keeping a Copy of them: And many wondred that there was nothing ſaid to what was ſuggeſted in that Paper, that Sir *Edmondbury Godfrey* dined at the *Earl of Danby*'s that day in which he was murthered; and that none is yet diſcovered who ſaw him that Afternoon, after he had been in Mr. *Chriſtian*'s Company (who was my *Lord of Danby*'s *Gentleman*) till he was murthered. But it ſufficiently appears how little any conſiderable *Proteſtants* judged my Lord of *Danby* concerned in that matter, till *Fitz-Harys* himſelf diſcovered what he here retracts. Here any man may judge how likely he was to be put upon it, unleſs it were by his *Confeſſor*, who might have a great mind to take the *Odium* of that foul Act from off their Church or Party.

He ſaith further, *And what I ſaid concerning* Fitz-Patrick *was forced out of me, and what I ſaid concerning him is not true.* This looks ſo like an Interpolation of a *Popiſh Prieſt* (to clear their Church), as it is hardly poſſible any ſhould believe it to be any other. Who charged *Fitz-Patrick*? or thought him more concerned in this Plot than moſt of their Prieſts, till *Fitz-Harys* firſt ſtained his Reputation? How then could any body force an Accuſation of him out of him?

Nor doth his further *calling of God and all his Angels to witneſs the Truth of what he ſaid*, or *his renouncing Mercy at the hands of God Almighty, at all contribute to the Credit of what he ſaid*: For there are ſeveral Lies in it, evident to all our Engliſh World; and thoſe kind of Appeals and Atteſtations, where the Matter is ſo, ſignifie nothing, but that ſuch of that Religion as uſe them are *Atheiſts* as well as *Papiſts*, or have a great confidence in their *Confeſſors Abſolutions* after ſuch Confeſſions: And it may be, to give ſome due time for *Confeſſion and Abſolution* after ſuch notorious things, it is of late that they have rather choſen to write ſomething aforehand, than to ſpeak much at the Hour of the Execution.

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It much affects ſome credulous Perſons, that he, in the beginning of his Confeſſion, declareth, *That he doth profeſs and declare his Religion in the general to be that which hath been truly and anciently delivered in the Four firſt* General Councils; *and in particular, my Belief is that true Faith of a Chriſtian briefly contained in thoſe Three Creeds commonly called* The Apoſtles Creed, St. Athanaſius's, *and* The Nicene Creed. *And I die a Member, and in the Communion of Chriſt's Holy* Catholick Church, *hoping for Mercy through the alone Merits of the Paſſion of our* Lord and Saviour Jeſus Chriſt.

Whether *Fitz-Harys* was of Parts enough to draw up this Confeſſion himſelf, or who drew it for him, I cannot tell; ſure I am, it was drawn with ſubtlety enough, and I fear with more ſubtlety than ſincerity. The Deſign I perceive is to leave us in the dark, as to making any judgment whether he died a *Proteſtant* or a *Papiſt*. That he did not die a *Proteſtant Diſſenter* is evident enough; for although any of them would at their death have profeſſed their *hope for Mercy through the alone Merits of Jeſus Chriſt*, and alſo have agreed to the *Articles of Faith* expreſſed in the *Three Creeds*; yet none of them would (eſpecially having not read the Four firſt *General Councils*) dying, have declared their Faith at adventures, according to what they Decreed; nor admitted any General in this Caſe, but *the Doctrine contained in Holy Writ*. So as the Scuffle about this *Man's Bones* muſt be betwixt Dr. *Hawkins* and the *Romiſh Prieſts*; the one on the behalf of the *Church of England*, the other on the behalf of the *Church of Rome*: nor dare I determine who hath the Right. For, both *Papiſts* and knowing *Proteſtants* are agreed in the Doctrine contained in the *Three Creeds*; both Parties will own a Communion of Chriſt's Holy Catholick Church; both of them will declare *their hope for Mercy through the Merits of Jeſus Chriſt*: The Word [*alone*] is all the Papiſt will ſtumble at; and, when they come to die, they will, in conformity to their great *Cardinal Bellarmine*, own that too, as the ſafeſt. So as nothing appears from this Paragraph (too ſubtlely drawn for a Soldier of Fortune to be indeed the Author of the Draught) but *Fitz-Harys* might die a *Papiſt* or a *Proteſtant*.

But though I believe this Confeſſion calculated for the purpoſe to give credit to a *Proteſtant Plot*, yet it will not reach the End; for in the firſt Words of his Examination, taken before Sir *George Treby* and Sir *Robert Clayton*, *May* 10. 1681. he ſaith, *That he was born in* Ireland, *and is the Son of Sir* Edward Fitz-Harys; *and that he was bred, and is a Roman Catholick*. So that while he was a Plotter, we are ſure he was a Papiſt, from his own Confeſſion; and it is not likely he was any other when he told ſo many Lies for the Credit of the *Roman Catholick* Cauſe, as he hath done in his *Confeſſion*. Let them that deſire ſuch a Member of their Church, rejoyce in his Memory.

That which is moſt to be admired is, to ſee the Midwifery of a *Doctor* of the *Church of England* to this *Monſter* (if not Baſtard), and the various Arts expreſſed in his Atteſtation, to purſuade the World that the Contents are true. He tells us, he was *perfectly by him firſt convinced* that there was *no hopes of Life* for him; (ſo as he did it not, it ſeems, to ſave his Life.) Indeed he might have been perfectly convinced of this long ſince: The Commons in Parliament could not do it; for as they had Impeached him, ſo they were bound in Honour to make their Charge good. The Lords were not like to have found ſo notorious a Malefactor *Not guilty*; and his dying Reflexions upon His Majeſty let all the World ſee, he could have no hope of Mercy from him. But what his Wife might, from ſome Suggeſtions of Perſons of her own Sex, perſuade him, who knows? And therefore how Dr. *Hawkins* could aſſure the World he was ſo *perfectly convinced there was no hope of Mercy for him*, I cannot tell. I much leſs underſtand to what purpoſe the ſame Doctor tells us of his *kneeling down* and proteſting the truth of *ſeveral Paragraphs*, unleſs it were to induce the World to believe he *ſpoke truth*: when it is impoſſible any ſhould believe it, that hath any reverent or indeed decent thoughts of His Majeſty, or that will not believe His *Majeſties Privy-Council and Miniſters of Juſtice* ſo unrighteous, as to puniſh the *Acceſſary*, and let the *Principal* go free; nay, ſo ſeverely to puniſh one that was no *Acceſſary*, but a Servant to His Majeſty, and that by the appointment of ſome, firſt to get, then to acquaint *His* Majeſty with Seditious and Treaſonable Libels, for what he did in that Service: Or who will not believe Sir *George Trely* and Sir *Robert Clayton*, and both the *Sheriffs* at *London*, not onely egregiouſly wicked, but every whit as raſh and weak, and very unfit for ſo great Truſts. He that can get leave of his Reaſon to believe all theſe things, may believe *Fitz-Harys*'s Confeſſion: But he that cannot, may ſee reaſon to adore, and to be thankful for the good Providence of *God*, in ſuffering ſuch a Villain for ever to defame *Dying Words of Papiſts*, and to diſabuſe a company of poor credulous Souls, who have had ſo much Faith to ſpare for their *Shams*, upon this ſingle account, becauſe they were the Words of *Dying Men*. That when *Gavan*'s Lie, in his Dying Speech, about the *One Mariana* amongſt the *Jeſuits* that had held it lawful for *private Perſons to kill the King*, when it is known it is the avowed Doctrine of multitudes of them in their Printed Books, would not convince people, it being onely what Learned Men could by Reading find to be a Lie in a Dying Month; nor my Lord *Stafford*'s Denial of his knowledge of *Turbervill*, when the contrary afterwards was made appear by multitudes of *Depoſitions printed by Smith*; People might at laſt have ſo plentiful a Proof of the falſhood of their *Dying Words*, as ordinary Perſons might underſtand, and none of any reaſonable modeſty could deny. And how he who hath taken ſuch pains to atteſt the moſt impudent Libel ever printed, will for it acquit himſelf to His moſt *Sacred Majeſty*, to the *whole Nation*, and particularly to thoſe *worthy Patriots* who are ſo abuſed in it, will be his, not my Concern to ſtudy. He who obſerved *Fitz-Harys*'s Demeanour from the firſt to the laſt, could not but diſcern him, after his firſt Apprehenſion, ready to ſay, deny, affirm, or to do any thing, to ſave his Life: And if theſe were indeed his own Words, and he had not drank too much *Brandy* before he wrote them, (as many thought he had the Morning he came to his Trial) it is hard to imagine what, but ſome hopes of ſaving his Life, could make him the Author of ſo impudent a Story; unleſs ſome Popiſh Prieſt had perſuaded him it was the next way to Heaven, and ſecured him a ſudden Pardon and Abſolution for the Sin of what he did upon his Confeſſion. But after this, it may well be hoped, we ſhall hear no more of the undoubted Credit to be given to Mens *Dying Words*.

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